1:Nimuendajú E-5 (1941-1942) 1952
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Mond und Sterne und auch die Menschen, letztere aus Erde." It is clear that this description refers to the Christian God, not to a personage of the ancient religion.

Even today the Tukuna regard the Jewish peddlers, who sometimes appear in their territory, as the direct descendants of the legendary dyurs'u, believing them to be tailed, or that at least one of them" is so adorned.

The souls.—The naa'ẽ or soul is, according to an expression of the shaman Calixto daueru'k|, "what we think" (or thought)." This type of soul is given the fetus while it is still within the womb; if ta-ẽ' is careless, the child is born spiritually defective.

Dreams are the adventures of the soul, and in them the soul of a wicked sorcerer may commit his crimes in far-off places. The soul, not the body, is responsible for our acts. Its abandonment of the body causes death, after which the soul normally returns to heaven.

The shades of the dead.—Quite different from the role of the naa'ẽ is that of man's second soul, the načii'. Nevertheless, I have repeatedly gained the impression that the Indians do not always distinguish the two clearly. The načii' is the shade of the dead. It "is of no importance," the Tukuna told me; it remains on earth near the place where the individual died. At abandoned house sites (taperas) the načii' congregate, preferably assuming the forms of nocturnal swallows, bacuráos (*Caprimulgus* sp.), but also sometimes those of toads or other creatures. Ribeiro de Sampaio probably referred to this belief when he wrote: "In their philosophy they profess the miserable dogma of metempsychosis, or the Pythagorean doctrine of transmigration of souls to another body, even to irrational [*sic*] ones."[13] Most of the time, however, a man's načii' appears in the exact form he had in life, only betraying its nature by certain whimsical habits. The načii' are moderately dangerous, owing to their mania for sucking blood, flesh, and bones of living people, so as to leave only the empty skin. In the Tukuna idiom this is called "to put the genipapo on someone," because of the black color of the marks left by sucking. A few legends will give a better idea of the načii''s habits.

duẽ' and the načii'

An Indian named duẽ' went out to hunt deep in the jungle; he saw that he was near a house he recognized, in which he thought to spend the night. Dusk was falling when he reached it and found it deserted. The ground inside the house was already covered with mould. The inhabitants had gone fishing on Lake Curanã [between the Igarapé de São Jeronymo and the Solimões], where the Omágua attacked them, killing everyone. duẽ' climbed up under the roof of the house to spend the night there, but just as it turned completely dark he heard on the path the cries of many swallows, which began to talk among themselves in the human language. They were the shades of the murdered people of the house, which had returned home. "Daughter," he heard a woman say, "go up to the loft and fetch a little maize so that we may prepare mingau!" Soon the girl, in the form of a swallow, came up by the motá [i.g. for notched-log ladder] to the platform where duẽ' lay prone. He seized her and commenced to tear out her feathers.

"Come quickly, my daughter!" said the mother. "I cannot," answered the girl swallow. "This man here is plucking out my feathers!" Then duẽ' threw her down from the platform to the floor, where she died; then he pulled the ladder up beside him. The shades gathered round the dead swallow. "We shall put the genipapo marks on this fellow!" they cried. They searched all around

[13] The sense of the passage indicates that these Jewish peddlers travel in pairs.—Trans.
[14] The word means "judgment"; ku ñẽ a'ẽ, "thou hast no judgment."
[15] Ribeiro de Sampaio, § 212.